

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.*

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## MINUTES OF A CONFERENCE

HELD AT LIVERPOOL, NOVEMBER 10, 1861.

(Continued from page 768.)

President Cannon then rose and said—"In standing before you this afternoon, brethren, sisters, and friends, I desire that the prayers of the Saints may ascend in my behalf, so that I may speak edifyingly to all. The principles which have been dwelt upon by President Rich are principles that we as a people should cherish in our hearts. Indeed, their cultivation ought to be the great object of our existence, because in them are involved our happiness here and hereafter. When men or women become acquainted with the principles of the Gospel, as they are revealed for the salvation of mankind, they have had a treasure revealed unto them of priceless worth—a mine of endless riches opened up before them, the proper appreciation of which will lead them to seek after the acquisition of those truths which will bring salvation to them, and affect for good all their temporal and spiritual interests. This is the object for which the Gospel was revealed to man. It was revealed in ancient days for the purpose of making men and women happy, and a proper cultivation of its principles will make them happy now, even as it did then. They will enable their possessors to rejoice under all the contumely and scorn which a wicked and a perverse

world may heap upon them, and bear with fortitude all the trials and sufferings they may be called upon to endure. Through their possession we can know the Controller and Governor of the universe to be the Being we worship and adore, and our confidence in his protecting and fostering care is strengthened and increased. They will put us in the track to gain eternal salvation and lead us back into his presence; and if we have obtained a knowledge of the first principles of the Gospel aright, we shall find this in our experience.

When the first principle was revealed unto us, and we began to exercise faith in God—when we got possession of that principle, we obtained a degree of happiness which we did not possess before. If we were already in possession of that principle and repented of our sins, we obtained happiness through doing so. There is no person who has sincerely and honestly sought to do the will of God, and has obtained possession of these principles—has exercised faith in God and manifested a genuine repentance, but has obtained happiness by doing so. It is the same with every principle that has been revealed or will be revealed from heaven. When a person has gone forth in sincerity of heart and been baptized for the remission of

sins, he has received the blessings which obedience to that commandment secures; and so with every other principle. If they were practised by men on the earth, they would make them great and happy, by putting them in possession of the blessings of God. This is the position that we as a people are in. We have the knowledge bestowed upon us that the work we are engaged in is the work of God, and every principle that we have received has brought its measure of happiness unto us. Are there any principles yet to learn—any with which we have not become acquainted, the reception of which would bring us increasing happiness and aid us in our efforts to obtain a consummation of our salvation? We have but entered upon the path that leads to the exaltation we anticipate and desire; and the individuals who believe, when they have been baptized into the Church, that they have done all that is requisite to secure their salvation, have made but a poor commencement, and understand but very little of the nature of the work in which we are engaged. What, then, is there for us yet to do? We have to become acquainted more and more with the principles which govern the heavenly beings, to put them into practice, each day bringing us fresh duties and new responsibilities, as principle after principle is revealed to us, the righteous fulfilment of which will bring us ever-increasing happiness. The Prophets of old saw the day when the Spirit of God would be poured out upon all flesh, when every man would know the Lord, and when there would be no ignorance concerning the designs of Heaven; but a people would be prepared, purified, and enlightened, in whose midst God could come down and dwell. We live centuries nigher to that time than they did, and every day we are approaching nearer to it; but how shall it be brought about? Upon the principle, and upon no other that we have any account of, of the children of men being instructed in the truths of the Gospel, advancing from principle to principle and from blessing to blessing, till they reach that condition of excellence in which they are prepared to endure the presence of God. To accomplish this work, the Lord employs means which

we can comprehend. When Jesus Christ came down to labour among men, he did not call to his assistance the angels, but he called men like ourselves. He did not appeal to the heavenly hosts to come to his aid to declare his mission and teach the truths of the Gospel to the people, but he placed the power of the holy Priesthood upon men and empowered them to go forth in the midst of the people; and these men went forth and taught the principles of eternal life; and so far as they were obeyed, the blessings which ever accompany their reception were received and enjoyed. But the Apostles and those who received their testimony were scorned and rejected by the world, and the churches suffered violence and persecution. The Apostles went from place to place and preached the principles committed to them, and they baptized hundreds and thousands, and built up churches in various lands; but the world scourged, imprisoned, and martyred them, and scattered the Saints. The consequence was that wickedness prevailed over the work of God in that age. Still, in the midst of their sufferings, the Apostles saw the time when the kingdom of God would be established in power upon the earth and wickedness would be overcome, when that for which they had laboured, toiled, and suffered should be accomplished. But did they see Jesus himself coming down, or hosts of heavenly beings, to perform this work and usher in this long-anticipated condition of things upon the earth? No. How, then, was it to be done? How was it to be accomplished? By bestowing the holy Priesthood upon men, and qualifying them for the work. This is the manner in which the Lord has ever accomplished his purposes upon the earth. We have, as men and women with power to do good, our part to perform in the building up of the kingdom of God, and the circumstances which surround us are different to those which surrounded the Saints of God in former times. In the days of Jesus and the early Apostles the Saints had no place to gather to; but, separated from one another, they became a comparatively easy prey to that evil power which sought to destroy them. In this respect we are more highly favoured than they, God having provided a land to which

the Saints are commanded to gather from every nation, that by being congregated together, apart from the unholy and corrupting influences of the world, they may in that concentration gain power to establish in stability the kingdom of God, purify themselves before him, and increase in the knowledge of the truth, being blessed with the guiding influence of the holy Priesthood.

What, then, is there for you, as a people, to do? You have tested repentance, baptism, and the imposition of hands, and you have received happiness through doing so: God blessed you. But there are other principles which you have yet to learn and practise before you can arrive at that condition of perfection which will prepare you to enjoy the presence of God in his glory; and a knowledge of these principles can only be acquired by continually living in the line of your duty and keeping the commandments of God, with an eye single to your ultimate salvation. Hence, in the principle of gathering, which comes as a commandment to you and every Saint in every land, your aim and desire should at all times be to accomplish your deliverance, exercising faith before the Lord that your way may be opened up for you. God in times past has wrought strangely in behalf of his people who desired to obey his commandments; and his arm is not shortened, nor his power curtailed. He will work now for his people who strive to obey his will as surely as he ever did for any people in any age of the world. Ye who lack faith in your God, who cannot see your way before you, who lack confidence in the overruling providence of God the Lord, and who have almost lost hope in your ever being gathered, because you are poor,—how do you know but that the Lord, if you had the faith which, as Saints of God, you should have, would put means in your hands to enable you to associate yourself with the people of God in the Mountains? If there were no other way, could he not soften the hearts of some individuals who have plenty of this world's god—gold—so that they would step forward and give you the means for your deliverance? Are such things rare in the past history of God's deal-

ings with his people? By no means. That past reveals to us the fact that when God gives a commandment, if his people rise up in faith, determined to obey it, he will overrule and control circumstances in their behalf to such an extent that they will be able to obey it. Poverty, then, is in reality no excuse for not gathering. Our experience repels the apology; yet it may be asked, How can it be accomplished by the poor? Many of the Saints may have become acquainted with the circumstances which surrounded the Twelve and other Elders when they were appointed to come upon their first mission to this land, after their expulsion from Missouri,—just escaped from the clutches of persecuting and relentless mobocrats, their families almost houseless and suffering from want, and themselves in some instances stricken with sickness. This was their condition when they were appointed to go forth to the Eastern hemisphere with the Gospel—to leave their families in a sickly land, surrounded by adverse circumstances, and to some extent unprotected. They did not plead poverty, though they had comparatively nothing. They did not make the defenceless and unprotected condition of their families a reason for refusing to obey the command of the Lord. God had commanded, and they felt it was their duty to obey. They started in faith; and though some fell sick by the way, they all, with one exception, reached these shores, preached the Gospel, honourably fulfilled their missions, the Lord opening up their way before them, and at length returned to their families which they had left under such peculiar and trying circumstances. The same God who blessed and preserved them is just as willing to-day to bless his Saints as he ever was, if they will exercise faith before him aright. Then let the Saints make their condition a subject of unceasing prayer, and ever keep their emancipation before their eyes, and their way will be opened up for them by means so unlooked for, that when their deliverance shall have been effected they will look upon it and wonder how it has been accomplished. God designs to gather his elect from the nations of the earth; and if the Saints will only do their duty, he will not fail to perform all that he has pro-



mised. I dare prophesy in my own name, if not in the name of another, and am willing to risk my reputation as a prophet upon its fulfilment, that if the Saints will do their duty, exercise faith in the Lord, and labour to make that faith perfect by their works, their way will be opened up before them that they shall be gathered. Aye, even you here before me this afternoon, though you may be poor, if you will practise in your lives the pure principles of the Gospel, and exercise increasing faith in the Lord our God, you shall know that there is a God of power in Israel, and see that power manifested in your behalf to gather you to Zion. In the Gospel we have found the pearl of great price; but if we are no better than the world around us—if we are no purer, exercise no more faith, and possess no more power, what benefit has the declaration of the principles of the Gospel been to us? The Gospel was intended to raise us from the grovelling condition in which it finds us and bring us into close proximity to God, and this was the object the Lord had in view when he established his kingdom upon the earth. When I look around me and see individuals in this Mission who have been in the Church twenty-three, twenty, fifteen, and ten years, I often wonder what they have been doing. Has the Gospel been at all times before them? or have they thought it enough to obey the first principles and remain in England? It was not for this that the Elders came forth to the nations, and in the midst of privations and persecutions proclaimed the Gospel of salvation; but it was to build up the kingdom of God, and gather his people from all parts of the earth unto one place. Thank God, many have been found willing to gather, and have in faith and with a determination sought their way to the appointed gathering-place; and where they have been faithful they have progressed in knowledge and experience to so great an extent that if those who joined the Church in these lands at the time they did, but remained here, declining to obey the principle of gathering, were to be associated with them now, they would find them far in advance of them in everything pertaining to a knowledge of salvation. But let me tell you—you

who have been dilatory in this matter, that the day will come when, if you can only get across the Atlantic, you will be glad to travel up to Zion with a bundle on your back, and thank God that even thus you have been permitted to escape. If you ask some of those who have been so long in the Church in this country why they have not gathered, their answer is, year after year, "I have not had the means." How do you think this sounds to me? Ask such Saints to pay their Tithing, and they have not light enough to see the blessings they would secure to themselves by doing so: they have not faith to realize the wealth of blessings which it is in their power to obtain. I speak thus plain to you to stir up your pure minds, for they should be pure, to make this matter a subject of deep consideration, and never to rest satisfied until your way is opened up and your emigration accomplished. Many of you have fasting enough to do, at least I understand that such is the case in several parts of this country, through lack of employment; then join prayer with that fasting. Lift up your hearts in mighty prayer and exercise a lively faith before the Lord, and see if the heavens will not be moved on your behalf. I tell you, if you will do so, your way will be opened up before you to gather to Zion. It is our earnest desire to see the Saints escape from these lands: our feelings and exertions are engaged in furthering it; but we cannot accomplish it, no matter how much we may desire to do so, unless your faith and exertions are likewise engaged in it. When I hear Elders who have been years in the Church saying they are too poor to do anything towards helping to save themselves from the woe and misery so rapidly coming upon the nations, hoping and trusting that some kind friend or relation who has gone before them will effect their deliverance, I marvel by what means they intend to assist in building up the kingdom of God, and how they can anticipate becoming participants in its glory. I talk this way because I know that there is a day of grief, woe, and desolation near at hand; and I think it better to run the risk of hurting your feelings and causing you to think I am harsh than to witness you going along softly and easily until you are over-



taken with the misery that is coming upon the nations. You must be warned, many of you must be aroused from the stupor into which you have fallen, and those who have not yielded to such an influence must be upon their guard, for deep trouble is coming upon the world like a thief in the night. While I was in the United States, I did my best in counselling and advising the Saints there to sell what they had, and leave for Zion, for the evil day which has befallen that nation was then threateningly approaching. Some remained, thinking that at a future time they would be able to do so to better advantage. Since then, I have learned that many have gone, and I believe not in as good a condition as they were in then; and, what is worse, more through fear of the things that are daily transpiring there than from any other motive. I speak to-day to warn the Saints that those troubles will not be confined to that land. That you may see what God has done, and is willing to do for you, is my prayer, for Christ's sake. Amen.

Hymn—"Lord, dismiss us with thy blessing." Benediction by Elder Kay.

6 p.m.

Congregation sang "The morning breaks." Prayer by President Rich. Second hymn—"Oh, say what is truth."

President Lyman then rose and spoke as follows:—"I feel grateful, my friends, that, through the kindness of our Father in the heavens, we enjoy another opportunity of meeting together; and I sincerely hope that we shall pass the limited amount of time which we may spend together in such a way that it will not be altogether unprofitable. In the treatment of a subject so extensive as that of our salvation, there is naturally afforded an extensive variety to invite reflection and thought. It has occurred to me at various times, when reflecting upon the subject, that Christians (and by Christians we understand or would be understood to mean those who profess to exercise a simple, rational belief in Jesus Christ,) oftentimes to a great extent forget, if they ever knew, (and if they know, act as if they were ignorant of the fact,) that Christianity is not true merely be-

cause the Bible says it is true, not appreciating the truth in their reflections on the matter, which, when appreciated justly, will place man in a proper position with regard to it. It requires no revelation on this matter to prove that the truth of the Gospel does not depend upon the Bible now, nor did it ever depend on it, though, by the way some people talk about it, we have been led to suppose that they think, if they can only prove the Bible to be false, it would be death to Christianity—death to the Gospel which the Bible represents Jesus to have taught when upon the earth; and war has often been made upon Christianity by attacking the Bible, as if, could the minds of men become darkened by any kind of inquisition that might be instituted concerning the Bible until they would repudiate it, Christianity would be proved a fable! How unfortunate they would have been, if they had happened to live in a time when there was no Bible, when humanity travelled the road which leads to eternal life, guided by the truth revealed unto them from the heavens, unaided by the Bible, because the Bible had no existence. As Saints, it becomes us to know what our position truly is—to know that there is a God, and that we are related to him, and that truth is something that has lived in ages past, and will live in ages to come, whatever may be the fate of the Bible. Jesus, when upon the earth, did not assign to the Scriptures the position of being a sure directory or infallible guarantee of the blessings of eternal life. He says, "He that doeth the will of my Father who is in heaven, shall know of the doctrine, whether it be of God, or whether I speak of myself." There was no Bible in this—no quotation from Scripture to enforce it. It was a simple declaration—a plain fact. Jesus, standing alone—a lone individual looking out upon the broad waste of human degeneracy—though treated with scorn by his countrymen, and looked upon with feelings of disdain by the world, yet assumed the high position of teaching them principles that would redeem mankind from that degeneracy. He did not refer them to any book; he did not ask whether it ever was written, or whether it ever would be written; but simply declared—"He that doeth the

will of the Father shall know of the doctrine." The principle of knowledge that was to be developed in the breast of man was the principle that was true, the principle that is true, and the principle that ever will be true—the only one that will bless mankind. Yet here is a little patch of history—a meagre and scanty record of the past, which is sought to be thrust between us and the great volume of truth. Because this statement or that declaration was made by some man who lived in ages long past and gone, it must be interposed between us and those principles which had an existence in eternity, and to which we are as closely related as they were! And we are to be subjected in this age to—what? Why, to be fed upon the wind, when to others were brought the elements of knowledge, by which they could possess a lucid comprehension of the good and the true. When we read the perplexing language in it, which has become changed and corrupted through the rude handling of many generations, we see that there is more or less of doubtful import with regard to some things; and because some very smart man, some very knowing man, has found this out—has made some discovery of the weak points of the Bible, he fancies he has found the means of destroying revealed religion. Why, he has found out errors in the Bible! Well, who cares for that? It is our salvation that we are desiring and seeking after, and it is about their salvation that the world ought to be concerned. If we can gain that, the Bible will be no worse—heaven no poorer—will not possess one blessing less. If we can only understand and know enough of God to gain his presence, we shall enjoy all the blessing humanity is constituted to enjoy, whether the Bible contains errors or not. Then let sceptics feast and fatten on their discoveries of errors in the Bible. What do they want to destroy it for? "Why, because it is a delusion." Is it that part of it which tells the drunkard to leave his poison cup and cease to woo misery and sorrow? Is it that part which teaches him to be honest, upright, and truth-loving, keeping his lips from speaking evil and shunning abomination and corruption? Or is it that part which tells him to love his neighbour and serve

his Lord? What benefit would it be to the sceptic, if he could destroy man's faith in the book which inculcates these things? Would he add anything to the happiness of a being constituted to enjoy the same happiness that all of us are constituted to enjoy? Why, then, should Saints care about what is said concerning the Bible?

One of the olden time said to the Saints to whom he wrote—"Prove all things; hold fast that which is good." But did he say that to everybody? Did he tell every one to prove all things? No. Could he have said it to everybody? Perhaps he wrote to Saints who had not been fully instructed in the first principles of the Gospel. But he did not say to the unrepentant, unbaptized sinner, "Prove all things." What, then, did he mean? Why, says one, "I thought he meant me; I thought he meant all the world." Perhaps you may think that this is an incorrect view of the Scriptures. But, that you may be satisfied that it is not an incorrect view, let us consider it a little. We have heard a great deal about gold, its value and worth; and many think that if they possessed enough of it, they could say to misery, Stand by, and drive poverty from the door. Well, we are told of some place where it is likely to be obtained, and we go to work to search for it; but we do not know before we start what it is like, never having seen any of it. Here is a rock which we think contains some of the precious ore; but we do not know what its colour may be, nor the qualities by which it may be known, having only learned that it is a bright and shining metal. The first thing we find in our search is something that is bright and beautiful; it sparkles and shines before our enraptured gaze, and we think it is gold: we believe it is that for which we have sought, and the discovery of which is all that is necessary to gild the future with the roseate hue of wealth and importance; and under the excitement of the moment we forget that we are poor. Palaces rise in imagination before us, garnished with all the luxuries which the boundless wealth that we believe lies before us can procure, and we see a future awaiting us, grand as the vision which rolls across our excited imaginations, and ourselves clothed

with power and influence in it. With part of our treasure, we go to some man who knows something of gold, who understands its qualities, and is acquainted with its characteristics. We approach him with considerable self-gratification, seeing that we have been so successful in our search; but our visions of greatness are suddenly and rudely dispelled when he tells us it is not gold—comparatively but a worthless mineral. Our castles fade in thin air, our fancied wealth disappears like a breath, and we find that we are the same poor, miserable creatures we were before. Thus man searches after the truth, ignorant of its nature, without any certain means of distinguishing its priceless qualities from the spurious imitations presented to his inquiring mind, unless God, the fountain of truth, should inspire him with that Spirit which comprehends the principles of eternity, by the possession of which he is enabled to test all things, rejecting the false and comprehending the true. It was just so when the Apostle made this declaration. They to whom it was made were Saints, followers of Jesus, who, having been baptized for the remission of sins, were promised the gift of the Holy Ghost, which should develop within them the knowledge of eternity, and enable them to know the truth through the possession of the Spirit of truth. These were the people who were told to prove all things. But he did not tell them to go and hunt through the Scriptures, or to learn what this rabbi or that teacher said, but to go and ask the Father, and, by the knowledge received from him, prove all things. Thus it was with them, thus it is with you and me, and all who seek to understand the truth which Jesus taught, and know of the divinity of his mission. If I believed in him to-day as the Son of God, it would take the experience of to-morrow to prove to me that he was the Son of God. But what would be the stay, the foundation of that belief? Why, simply the faith that was developed in me. I believed yesterday, and to-day it is demonstrated in me. This is the beginning of the Saints' hope and assurance of the Saints' faith and confidence in God. It does not rest on the declaration of Scripture or

of Prophets; for if Prophets themselves were to rise and repudiate the truths they had taught, the faith of individuals so grounded would remain unchanged, because it rests and remains on eternal truth developed in themselves. While such is the foundation of my faith, the opposition of any person to the truth does not affect me. It does not injure me, no matter what people say in reference to the Bible; or how they act with regard to it; for the declaration is—"He that doeth the will of the Father shall know of the doctrine." Then the hope of the Saints, the confidence of the Saints, is not founded upon the Bible, the Book of Mormon, or any other book, but upon truth—eternal truth developed in the soul.

We have heard of men who were teachers of the people and professed preachers of the Gospel turning away from what they had preached before, because some man had found out some discrepancy in the Bible. What matters it what has been found out concerning the Bible, if we can get possession of the key which will unlock the treasure-house of heaven's knowledge to ourselves. When Christ was a wanderer among men on the earth, he appealed to no record of the past to prove the truth of his mission, but held out the promise of a certain means whereby the people could individually be satisfied of it. The same conditions exist with equal force to-day, and the knowledge of the truth which was ever obtained by any part of the family of man is obtainable by us. But I cannot know the truth for you, neither can you know it for me; nor does our salvation depend upon the truth or falsity of a book, or men's interpretations of what is contained in the book, but on truth fully developed in ourselves—truth which will save us, because it will elevate us to a knowledge of God, the fountain of truth, "whom to know is life eternal." The Bible is of worth to us so far as the information it contains conduces to our salvation; and if we possess the Spirit of truth, we will apply the language of the Apostle and "prove all things." But what means are you going to adopt to prove the book, the Bible, true or false? Why, first find out what truth is, whether it be in the Bible or in any other book, and then



you are able to know whether that which is presented to you is the truth or not. As beings constituted to receive and enjoy the truth, this is the course for you to pursue; for if you strive to prove the book true by what is contained in it, you are in no better position than those who strive and have striven to prove it false by itself.

My idea in speaking thus is to incite you to look beyond what is merely written in the Bible, yet desiring to see you take this book and all other good books as aids in searching after truth; for, as one of old said, "We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." No doubt then exists as to the class of people to whom the Apostle wrote when he told them to prove all things, and to hold fast that which was good, till the time would arrive when the day star of truth would arise and shine upon their hearts, and its glorious effulgence brighten their pathway to an eternity of bliss. Well, then, did you ever imagine that you were to be led to a possession of the knowledge that is in the Bible, separate and apart from the Bible? You pray for it that it may become yours. It is good to pray for knowledge, but I want you to try and make an exertion in the direction that leads to the acquisition of the knowledge you

desire. If you were to send your children to school, and they were to pray for the possession of learning, and do nothing but pray, how long would it take them to acquire a knowledge of the sciences, or even the rudiments of education? "But," says one, "we do not expect to learn the truths of heaven in the same manner as we would the truths of science." The idea seems to be that the things of heaven can be learned upon a different principle to that upon which the things of earth can be learned. Did you ever learn anything in heaven? If you have ever learned anything of God, you have learned it here on the earth. I learned it just as I acquired the knowledge I obtained when I went to school; and if I did not acquire any information in school, I learned it from some person out of school. I acquired my knowledge of the truth the same as I learned any arithmetical problem. I have studied and worked it, and have been working it for thirty years, and it is that which was true at first and has been true all the time. It is that which every man and woman upon the earth must learn, sooner or later, if they ever know it; and in learning it an eternity will open up before them, rich in the boundless treasures of discoverable truth,—an illimitable future spread out with all the variety and changes that may be requisite to induce them to love the truth and seek its acquisition.

(Continued on page 804.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, DECEMBER 14, 1861.

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### NEXT YEAR'S VOLUMES OF "STAR" AND "JOURNAL."

THE near approach of the New Year reminds us of the propriety of calling upon the various book-agents throughout the Mission to forward their orders for the *Star* and *Journal of Discourses* as early as practicable. This is a matter in which we trust all the Elders will feel interested, and hope they will spare no pains in laying it before the Saints in a proper manner. We have reason to think that in some quarters the Elders have not sufficiently realized the importance of the *Star* and *Journal* being recognized as auxiliaries in the labour of teaching the people; and therefore in such places the subject of subscribing for them has been seldom mentioned, and never pressed with the proper degree of earnestness upon the Saints. We do not think we are attaching too

much importance to the influence of the press when we say that wherever the periodicals of the Church are most extensively subscribed for and perused by the people, there the Elders have the least trouble in counselling and teaching and in regulating the affairs of that portion of the Church under their jurisdiction. The experience of every Elder who has been a sufficient length of time engaged in the active duties of the ministry to acquire any knowledge upon this point will, we doubt not, bear us out in the above assertion. The price asked for periodicals of the Church is quite low—so low that, unless the subscription list be kept up to a certain number, the papers cannot be published without loss. The Elders and Saints will perceive the propriety of our urging this matter upon their attention when we inform them that the issue of the present Volume of the *Star* numbers one thousand less than the issue of the previous Volume, though there were, according to the returns from the Conferences, upwards of eight hundred more members in the Church in Great Britain in the latter part of the year 1860 than there were connected with it in the latter part of the year 1859. This great falling off in the number of subscriptions while the members were increasing in numbers is not so much attributable to poverty of means as it is to a careless and indifferent feeling which sprang into existence upon this and other points, but which we hope is rapidly being eradicated from among the Saints.

Another cause of the falling off is, perhaps, the idea entertained by some of the Saints that if they subscribe for the *Star* and *Journal*, they cannot take them with them, but that they will be able to obtain them in Utah after arriving there. But this is a great mistake. Indeed, if even they could procure all the back numbers there, or, on the other hand, if they could not conveniently take them with them, the benefit derived from their perusal here will amply repay them for the outlay.

There is every indication at present that the coming year will be both a momentous and an eventful one, and it will be highly essential that the Saints should all be in a position to keep themselves thoroughly informed respecting every item of counsel and movement that may be recorded. We are convinced that there has never been a time, since the first publication of a Church periodical in this land, when a greater necessity existed than does at present for the Saints to give the *Star* and *Journal* their cordial support.

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ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Eugene Henriod, in a letter from Southampton, December 3rd, says—"We have excellent meetings of late, and strangers are crowding our halls. We have baptized eight since Conference, and have something like twelve more ready, besides others very favourable. I feel well in my labours, and feel that the Lord is blessing our exertions to spread the truth, and I believe that many will be added to the Church during the winter and swell up the numbers of those who love the truth."

Elder W. O. Owen in a communication from Newport, December 4th, says—"Our meetings are well attended. We are trying to open some new places. The local brethren are one with me in this, and are on hand to travel fifteen or twenty miles on the Sabbath, after labouring hard all the week. The sisters are not behind in this matter."

## MINUTES OF CONFERENCE.

(Concluded from page 802.)

I want the Saints to learn this, and realize that this is what they were called to be Saints for. If you do so, you are not left subject to my devices, nor the devices of any other man; but if you do not know the Gospel you have received to be true to some extent, you are in danger of apostatizing—in danger of being led astray. By whom? Why, by this or that clever man who has found out that religion is a humbug, and the Scriptures all wrong. Well, even if there should be any discrepancies found in them, the principles they teach are the principles which are calculated to make men and women pure, holy, godly, and happy.—principles which would elevate and make them noble,—principles which have God for their author and the exaltation of humanity for their object; and to know this is to be placed beyond the influence of this miserable, detestable, mean, damnable scepticism, which, like a cankerworm, would eat into the very core of that ennobling faith that leads man to a knowledge of the truth. Yet such is the influence which accompanies the teachings of men who call themselves guides and teachers of the children of men. They had better preach purity, if they cannot stand religion. If they think the Gospel is too strong for them, let them tell mankind to live purer, to be just, to love one another, and each to regard his neighbour as himself and his neighbour's interests as his own. Let them preach abstinence from corruption, and inculcate sobriety. Let them teach this, and stop speculating about the Bible or any other book. Let them preach principles that will cause men, by their reception, to live at peace with one another. This would help to give peace to our war-stricken earth, and make it the habitation of one great happy family. These principles would purify the world from war and all its miseries and horrors—from corruption and all its attendant degradation. They need not say anything about religion; they need not clamour about this belief or that creed. If these principles were inculcated and received, the result would be a glorious regeneration for humanity—a great and

happy future for mankind; for they would make man the just, the holy, the pure, the happy, and the exalted representative of his Father; and all this contention about the Bible would sink into its native darkness, through the inculcation and reception of pure and heavenly truth. I want the Saints to understand that the religion of heaven is not based upon the Bible, nor upon the Book of Mormon, nor upon any other book; for it existed before books were made, before the art of printing was discovered, or men upon the earth knew how to express their thoughts in written characters; and the Bible is but a gleanings from the store of knowledge possessed by men to whom the truths of heaven were revealed. We are here, our qualities are here, our constitutional abilities and capacity are here, and our constitutional incapacity is here, with our frailties and infirmities; and we are here, out of all this weakness to be made strong—to be clothed with power, that we may ascend to that high and glorious place from which we have emanated. But are we going to a high place? Yes. Why? Because a low place would not be suitable for our developed capacities—capacities developed by the reception of eternal, ever-increasing truth. Therefore we want to climb the heights of endless progression, and associate with those exalted beings in whom truth has become fully developed.

The useful lesson we draw from this is that the more we learn only qualifies us the better to understand and appreciate the truth, and gives us greater ability to learn and progress in it; for there is no point we can ever attain to at which we can stop and progress no further. It is a noble destiny that awaits those who are striving after and learning the truth, to live eternally and be eternally happy in the enjoyment of the boundless treasures of infinite truth which lies before them. I want the Saints to realize this, and live so as to be accepted of God; and to do this is not to believe the Bible to be true or false, but to seek to know God and to understand his purposes. There is no Bible between God and us; there is one



direct channel, and through that he will reveal to his children truth as they are capacitated to receive it. Knowing this, we rest not here, and our hope in the future is strengthened by the experience of the past. There never was a truth but there will be another; and thus we go on from step to step, ever acquiring, ever increasing in capacity to acquire and enjoy. The truth does not increase, but our comprehension of it increases; and in acquiring the truth which our enlarged comprehension enables us to receive, we have robbed no one. No one knows less because we know more, nor is their store diminished. Our labours in the cause of truth will not be without their reward; for if we plant in faith, the teeming harvest will bless our toil; if we plant in doubt and fear, we shall reap disappointment and misery. If we sow in faith and confidence, our reward will be as the farmer's who sows his seed in faith, having prepared the soil for its reception. After a few months of patient waiting and labour carefully bestowed, the waving fields of golden grain crown his toil, his patience, and his hope. It is the same with you: if you sow in faith, you will reap rejoicing.

Brother Cannon told you, this afternoon, to pray with your fasting; and I want you should do so. You who have not a penny, and do not expect to have a penny for the next five years, pray loud enough that we may hear you as we are travelling round; and when you pray that God may help you and open up your way, put your energies into motion and exercise every power you have; for, be assured, we will help the souls who wish to go and prove their desires, when any are helped, before the pretenders. I do not wish you to think and pray about it only, but to act; and the more you act and pray, the more you will be able to do. Do not be careless and indifferent in this matter, waiting until God opens up your way, yourselves doing nothing; but go to work and exercise the power that is in you; for you have undeveloped power which requires to be called into

action and warmed into life. Pray, and pray in faith. You will find the result of your praying in your increased exertions, which will be to you a soul of wealth. Be careful of the little pittance you may get, and let every penny you can spare be put on one side for your emigration. Your pennies come and go, and month after month rolls by, and still you are no nearer Zion. Now, I want you should pray and awaken all the sleeping energies of the soul; and when that is done, there will be a power at work for your emigration, of the existence of which many seem ignorant. I am like yourselves—I want to go to Zion, and I have faith that I shall be able to go. It is true that money is scarce; yet, by diligence, through faithfulness, and with energy, you may gather, and lack for nothing that is necessary. We read of faith that will move mountains; and I want you should get faith enough to move yourselves, if you cannot move mountains. Live, then, to have the practical, working faith, and set your hearts and faces Zionward. If you have the knowledge that your religion is true, never mind the insinuations of those who say it is false, but press forward in the path of progress, living free from everything that is low, mean, or degrading; for the object of our Father in revealing the Gospel was to raise us above the grovelling things of the earth and exalt us eternally with himself in the heavens. That we may adopt and continue in the faith that leads to exaltation, is my prayer, in the name of Jesus Christ, Amen."

The meeting was closed by singing "Let every mortal ear attend," and prayer by President Cannon.

Thus closed one of the most interesting days the Saints have enjoyed in Liverpool for years. Considering the inclemency of the weather, the attendance was good, and a large and respectable congregation listened with marked attention in the evening to the discourse of President Lyman, which, through unavoidable reasons, is not so fully reported as could have been desired.

[Reported by E. L. SLOAN and R. M'EWAN.]

There is a sacredness in tears. They are not the mark of weakness, but of power. They are the messengers of overwhelming grief, of deep contrition and of unspeakable love.

## CORRESPONDENCE.

## ENGLAND.

## LINCOLNSHIRE CONFERENCE.

Grantham, Nov. 27, 1861.

President Cannon.

Dear Brother,—As it may not be uninteresting for you to hear from this rather isolated region, I embrace this opportunity to inform you of our present condition, and the progress we are making.

I am thankful to say that for the last few weeks we have baptized a few each week, and our prospects for the future in this respect are still becoming more encouraging. Many are now coming to the meetings who but a short time ago despised "Mormonism." One man told us, about two weeks ago, that he heard that the "Mormons" were baptizing again, so he made up his mind to come and hear for himself. The result of his coming is that he is convinced that we have not only the "form of godliness," but also "the power thereof."

Lincolnshire is but a poor country, but there are some rich souls in it; and I am thankful that I am counted worthy to have the privilege of helping to gather them into the true fold of Christ.

We have lately increased our number of *Stars* a few, but I hope ere long to see a more extensive circulation of them in this Conference. I take great delight in reading their contents myself, and I do not forget to stimulate others to the same. With earnest desires for your continued prosperity and the progress of the work of God throughout the world, I remain, dear brother, yours respectfully in the great cause of truth,

JOHN LINDSAY.

## SHEFFIELD DISTRICT.

Leeds, Nov. 30, 1861.

President Cannon.

Dear Brother,—I write to let you know how we are progressing generally. The reports of the different Conferences show an increase in the District since January 1st, 1861, of about 120. There have been seven cut off, and about eighteen deaths. The District numbers, as near as I can calculate, about 900 in good standing at the present time,

allowing for some few who may be considered disaffected, though I believe the real number of this class is very small. There were about 88 emigrated from this District last spring. It will be remembered that since then the Lincolnshire Conference has been detached from this District and joined to Nottingham.

The Saints are generally alive to their duties, and in the enjoyment of a good portion of that Spirit which leadeth into all truth and prompteth to humility and obedience to the will of God, the counsels of his servants, and all good works. They are ever willing and on hand to assist with all their power the spread of truth and the rolling on of the great work in which we are engaged. The Priesthood are generally united and up to the mark. I have had great pleasure in my associations and labours with them. They have upheld me faithfully, and have ever been willing to obey counsel, with but one or two exceptions; and in those cases they have not prospered, and their folly has been made manifest even more visibly than I had looked for it, and much sooner.

My love to all, and may God bless you, is my constant prayer.

JOSEPH F. SMITH.

## SCOTLAND.

Dundee, Nov. 30th, 1861.

President George Q. Cannon.

Dear Brother,—With pleasure I feel to write you a few lines, realizing that you always feel interested in hearing of the welfare of the work of God. I am happy to say that the Saints, with few exceptions, are feeling very well indeed throughout the Dundee Conference. We still keep baptizing occasionally, although not quite so many as in other places; but yet feel thankful for the success that has attended our labours, and still anticipate reaping more abundantly in the future.

The Priesthood in general, with the Saints, are united in their efforts in spreading the good seed amongst their neighbours and acquaintances, feeling that inasmuch as they have been warned, it is their duty to warn others.

Occasionally a few strangers attend the evening meetings, and pay great attention.

I have recently returned from a trip a little way in the Highlands, and throughout the whole I have enjoyed myself first rate in the society of those amongst whom my lot was cast. I found a goodly number quite favourable towards us; and in the city of Aberdeen, through the help of our Father in heaven, we have been enabled to baptize a few and organize a Branch of eight members. They were feeling first rate when I left, and felt to rejoice that they had again returned to the fold.

The spirit of emigration is still prevailing amongst the Saints, and many are very anxious to gather to their mountain home. Though poor in this world's goods, they are showing their faith by their works in doing all they can to help themselves, realizing that the blessings of the Lord will follow. At present there are four or five who have sufficient in the fund to take them to Florence, and several others expect to be ready at the time appointed, if no unforeseen event transpires to prevent. Yet there are a few who have plenty of means to take themselves all the way and to spare, but do not fully appreciate the benefits therefrom at present, but apparently will put it off until the day of opportunity be past, when no doubt they will reap sorrow for their apparent neglect, instead of peace and happiness.

May the blessings of heaven rest upon you continually, is the prayer of your unworthy brother,

WM. S. BAXTER.

#### SWISS AND ITALIAN MISSION.

Geneva, Nov. 19, 1861.

President G. Q. Cannon.

Dear Brother,—On Sunday, the 3rd instant, I met with the Saints in Zurich, it being a fast day. The house was crowded, and we had a splendid meeting. I addressed the assembly with a feeling of freedom that is not often enjoyed when speaking in a foreign language, and took the opportunity of presenting the following authorities of the Church before the Saints, requesting all to be free in voting for or against:—Brigham Young as

President, Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints in all the world; Heber C. Kimball and Daniel H. Wells as his Counsellors; the Quorum of the Twelve, with Orson Hyde as their President; all the various Quorums and officers of the Church, with their various Presidents. All were unanimously sustained, and no dissenting voice or vote was given. Likewise Amasa M. Lyman, Charles C. Rich, and George Q. Cannon, as the Presidency of the Church in the British Isles and adjacent countries; and John L. Smith, as President of the Swiss, Italian, and German Mission; Elders Serge L. Ballif, John T. Gerber, and Frederick F. Müller, as Travelling Elders sent from Zion; Elder J. T. Gerber, as President of the Zurich Conference; Elder Ulrich Forrer as President of the Zurich Branch; and finally all the Priesthood in their various stations and callings.

Elders Gerber and Forrer addressed the Saints for a short time, giving good instructions. I occupied some time in giving such teachings as the Lord put in my heart, and we truly had an excellent time, one that will be long remembered by the Saints who were present. Some strangers who were present remarked that the "Mormons" certainly had more sense than they received the credit of having, and seemed well pleased, feeling a strong desire to know more of our principles.

Since we have commenced trimming off the dead branches, the influences of the Spirit have increased, and the Saints feel blessed and determined to live their religion, and do as they would wish to be done by. Several of the old members that have been dropped for some time are coming back, desiring readmission into the fold.

Before leaving Zurich, I assisted Elder Gerber in organising a class of twenty scholars to commence the study of the English language.

On Friday, the 8th, I arrived in Geneva, and was warmly welcomed by the Saints, as I had not been here during the past three months. On Sunday, the 10th instant, we had an excellent meeting. A few strangers were present, who listened with an interest that convinced me of their desire to do



right and live nearer the Lord than they had done. I felt moved upon to give the Branch a more complete organisation than they had enjoyed since the departure of the emigration, and proposed the ordination of brother Jaque Portmann an Elder, and brother Conrad Schwitzer a Teacher, which was unanimously agreed to. Elder John Ladermann (who has been labouring here for nearly three months,) and myself proceeded to ordain these two brethren. At the evening meeting a note was passed into my hands from two of the old members that had been cut off some time when President Woodard was here, asking to be forgiven and rebaptized. They received an opportunity of speaking, and were received by the Branch. On Monday they were rebaptized by brother Portmann, and on Thursday evening were confirmed.

By letters received from different parts of the Mission, I find that some new members are being added to the fold every week, and the Lord is truly pouring out his Spirit upon those of his servants who seek to labour with their might while the day lasts; and I am happy to say that the most of the Priesthood in this Mission at present feel to lose no time, but to thrust in the sickle and reap with all their might.

Elder Ballif writes from Durlach, by

Charlesrue, that the most of the Saints are feeling exceedingly well, and only a few, who have been so unfortunate as to have a few hundred gulden in the bank on interest, hardly know whether they can swallow the principle of Tithing or not; still he thinks they will come to terms ere long.

Elder Muller writes from St. Immer, canton Berne, that the old Branch members are livening up; and he has hopes of soon seeing the Branch in good order.

Elder Gerber writes from Zurich that he baptized three in his District last week, and that others are inquiring. Elder Huber, from East District, writes that all is moving on well: the backsliders are beginning to renew their diligence, and I believe I may say that the whole Mission is feeling better, and giving better examples before the people of the world than they have done for some time past.

In Italy the work remains much the same, although some are inquiring.

My best respects to Presidents Lyman and Rich, yourself, and family, and all who would be pleased with the same; also many kind greetings from the Swiss Saints. Ever praying for your prosperity and the welfare of the work of the Lord,

I am, as ever, yours faithfully,

JOHN L. SMITH.

### SUMMARY OF NEWS AND PASSING EVENTS.

**ENGLAND.**—A royal proclamation, published on the 4th inst., forbids the exportation of arms, military stores, and also lead from the United Kingdom.

**SCOTLAND.**—A most calamitous and heartrending occurrence took place at Edinburgh a few minutes after one o'clock on Sunday morning, in the sudden fall of a densely-populated "land" or tenement of dwelling-houses in the lower division of the High-street, which resulted, so far as has been ascertained, in the death of thirty-five persons, and the injury, more or less severe, of thirteen others. The tenement was situated on the north side of the street, between Baillie Fyfe's Close on the west, and Paisley's Close on the east.

**BELGIUM.**—A fearful fire broke out on the 2nd inst. at the Napoleon Docks, Antwerp. The Belgian Sugar Refinery, and the St. Felix Bonding Warehouses were burnt down. The estimated loss is 5,000,000fr. The fire was still raging at the time of last advices.

**AUSTRIA.**—The Austrian intervention in the Herzegovina is stated to have been made with the object of securing free transit through the military road between Klek and Ragusa. That object being obtained, the Austrian troops will re-enter their own territory. The Austrian division which entered the Suttarina has executed the order to demolish the batteries on the frontier without firing a shot.

**ITALY.**—A letter from Rome in the *Italia* says—"It is a well-known fact that the Pontifical troops are hostile to the Government which they are reputed to serve. Excepting at the barracks of the foreign Zouaves and gendarmes, there is never any meeting of soldiers where the immense majority do not sympathise with the Italian cause. To whatever soldier you speak, hussar, dragoon, or artilleryman, you hear them all ask the same thing:—'When is our King coming?' I firmly believe—and I speak from lengthened observation—that there are not 2,000 men devoted to the Pope

out of his army of 12,000. If desertion *en masse* were possible, it would take place in 24 hours." A letter of the 1st instant from Turin states that on the eve of the great debate on the Roman and Neapolitan questions there was a perfect Babel of parties. Such divisions, blendings, and schisms had taken place amongst the deputies, that it was difficult for any one to say with whom he could act or who would act with him. Letters from Civita Vecchia announce the arrival in that Papal port of ships having on board the soldiers of the ex-Duke of Modena, who, having grown tired of keeping his little army in idleness, has transferred it to the Holy See, in order that it may be employed under the Bourbon brigands, Chiavone and Borges, in the Neapolitan provinces. These and other brigand leaders are still harassing portions of those provinces, and indulging in massacre, robbery, burning, and all the crimes which can be committed by ferocious partisans.

POLAND.—Violence is still the watchword of the Russian Government in Poland. The last expedient for putting down the agitation is to take from the Polish towns 10,000 recruits for the army—a proceeding which amounts to something like a decimation of the able-bodied portion of the male inhabitants. The number of persons lying in the Polish fortresses, or sent to Siberia and the Caucasus, already amounts to upwards of 10,000, and is increasing every day at a frightful ratio.

AMERICA.—The ex-Commander-in-Chief of the American Federal army, General Scott, who is now in Paris, has forwarded to the United States consul a letter in which he declares "there is no truth in the report that the Cabinet of Washington had ordered the seizure of the Southern Commissioners, even if under the protection of a neutral flag." The accounts from Port Royal show that the Federal fleet has obtained possession of one of the best and largest harbours on the coast of America, and that the Federal army has obtained a position from which it will be very difficult for the Confederates to drive it. The harbour of Port Royal is a safe and extensive anchorage, with an entrance about three miles wide, and water deep enough to admit the largest frigates. The island of Hilton Head, or Trench Island, on which the Federal army has landed, is from ten to twelve miles in length, and from three to four in breadth; there are few buildings upon it, and all the white inhabitants had fled, after burning the cotton on their plantations. A single bale of cotton had been taken to New York as a trophy, and that appears to have been pretty nearly all that was taken. The town of Beaufort, on Port Royal Island, higher up the bay, was also deserted by the white inhabitants, and laid waste, either by them or the negroes, who seem to have taken the opportunity of doing as much mischief as possible.

## VARIETIES.

Your cabman is the most aspiring of mortals: no matter what his rank may be, he is always looking for a *hire*.

PUNCTUATION.—The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places:—"Caesar entering on his head, his helmet on his feet, armed sandals on his brow, there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing, he sat down." The proper punctuation makes the same words convey far different ideas:—"Caesar entering; on his head his helmet, on his feet armed sandals, on his brow there was a cloud, in his right hand his faithful sword, in his eye an angry glare. Saying nothing, he sat down."

BIG WORDS are great favourites with people of small ideas and weak conceptions. They are often employed by men of mind when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half-educated persons use more "big words" than people of thorough education. It is a very common, but very egregious mistake to suppose that long words are more genteel than short ones, just as the same sort of people imagine high colours and flashy figures improve the style of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick, but "extremely indisposed." And instead of dying, at last, they "decease." The strength of the English language is in its short words—chiefly monosyllables of Saxon derivation; and people who are in earnest seldom use any other. Love, hate, anger, grief, joy express themselves in short words and direct sentences, while cunning, falsehood, and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot-and-a-half long."